

VIRGINIA AND NEW-YORK.

The act of the legislature of Virginia, declaring war against the State of New-York continues to be the subject of much discussion in Virginia. It is getting in to a horrible passion with Massachusetts for maintaining her *own* ancient laws on *her own soil*. The Journal of Commerce has the following:

VIRGINIA DUTIES.—The authorities of Virginia are now about to raise a bound on New-York, which will run to ten dollars. This is the result of the controversy with New-York, on the subject of the duties on the Chesapeake, has fast sailing vessels, with which he boards all vessels passing out of the Chesapeake, where, they are anchored, and he has the right to stop them, if they are not compelled to pay. It is an exceedingly wrong and vexatious business, and ought to be taken into the consideration of the Legislature, as it is a matter so right, it will breed difficulty if persisted in.

The Governor of Virginia, in his late message, speaks thus of the Inspection Law:

"This law, so far, I have not doubt, has been productive of good; as I have not heard of any illegal commerce being carried on since the time, that the slave has been carried away by a northern vessel, since it went into operation. I regret much the necessity of this law, but I am not disposed to combat on it as the only peaceable means of protecting our property against the depredations of the foolish and mad abolitionists, who are bent on the destruction of the great body of our northern brethren, to arrest the mischievous designs of these fanatics, it will become a question for the whole South to consider. It is a question, which is not to be decided by a people who are resorting to every art and device they can to rob them of their property."

This threat of "dissolving the Union," is, when made by the South, such an *old saw-crow*, that the crowd of ignorant and bigoted men, who are in the habit of saying, it would be the North that would talk of dissolving, for conscience' sake, a compact which makes her an active accomplice of despotism.

Communications.

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the same convenient met, pursuant to call, at Utica, N. Y. on Tuesday, Nov. 29, 1842.

The meeting was called to order by James C. Fuller, of the same nomination, Samuel Lightbody was appointed as clerk, and W. C. Rogers and J. C. Hathaway, secretaries.

On motion of Abby Kelley, a committee of three—Francis Wright, Andrew Hanna, and Dolphus Bennett—were appointed to nominate suitable persons for officers for the convention.

On motion of J. C. Fuller, a committee of seven (W. C. Rogers, J. C. Hathaway, Samuel Lightbody, Sarah W. F. Hays, Dolphus Bennett, Abby Kelley, and F. H. F. Hays) were appointed to prepare business for the convention.

The committee on nominations reported as follows:

For President—Samuel C. Hathaway.
For Vice Presidents—Joseph Lightbody, John Bailey.
For Secretaries—W. C. Rogers, W. F. Clark, and R. H. Hays.

Resolved—That the S. S. Foster presented for the consideration of the meeting the following resolution:

1. Resolved, That we recognize the equal right of all men who are now, or may hereafter be, present at this convention to participate in its discussions [and deliverations].

Abby Kelley* objected to the terms "and deliverations," in the resolution, as giving too great latitude to the opponents of anti-slavery to control the discussion of the meeting. She had no objection to the wider discussion, but she thought that the decisions of the convention should be in their own hands, or they might be made to utter sentiments directly opposed to the great principles they advocated. She moved those words be stricken out.

S. S. Foster was opposed to the striking out. He valued for free, full discussion, in its broadest sense, of right and duty, and he claimed it as a matter of right for everybody, in that convention and elsewhere, to discuss the question of slavery.

J. C. Fuller was also opposed to the proposed amendment. He was desirous of granting the largest liberty to W. L. Garrison remarked, that to him it was simply a question of property; and as the resolution would require no action on the part of the convention, he was unmoved; he also was for full, free discussion, and the resolution as amended did not infringe upon the rights of the decisions of the convention should be in their own power.

The amendment prevailed, and the resolution was adopted.

It being proposed, no immediate business before the meeting, the president observed that he held in his hands letters from the South, on the Latimer case. He read the record (accompanied with running comments from the *North Star* paper, an editorial, in which it was boldly affirmed, that, upon the decision of this question, (6th of Nov.) the North be the hunting-ground of slavery) (7th of Nov.) J. C. Fuller moved that a committee of twelve be appointed, to take into consideration the propriety of organizing a CENTRAL NEW-YORK STATE ANTI-SLAVERY CONVENTION, with power to draft a constitution, and nominate suitable persons as officers for the society, and represent the same for the consideration of the convention.

The business committee, through their chairman, reported, for the consideration of the meeting, in part, as follows; viz:

2. Resolved, That liberty, and the rights of man, are to be asserted and maintained against any compact, all laws, constitution, or union, which prostrates them in the dust.

3. Resolved, That the decision of the Supreme Court, in the *Dred Scott* case, is a gross violation of the authority to make the northern States slave hunting-ground, and to run down and seize human beings without trial by jury, is to be resisted and trampled upon; and that the rights of man, as men, as Americans, as human, unconstitutional, and despotic.

Whereas, liberty and slavery can no more be brought into competition than light and darkness, Mammon and Christ with Belial; and whereas, abolitionists are and the most energetic to carry out their heavenly mission, and the principles of the Bible.

4. Resolved, That inasmuch as the Constitution of the United States is pre-eminently sacred, and as the Supreme Court has been guilty of a gross violation of spirit and practice, dealing with the sacred cause as a mere political question, and as the result of the abolitionist to withdraw from it at once and forever.

On motion, a finance committee, consisting of Abby Kelley, Jacob Ferris, and Andrew Hanna, were appointed.

On motion, George W. Pryor and Richard H. Francis were appointed to make a report of the convention, with the post-office address of the Supreme Court.

Afternoon Session, first day.

The meeting called to order by the president; a liberal prayer sung; prayer by Rev. George Peylar.

The adoption of the three resolutions, reported by the finance committee, was then moved.

J. C. Fuller objected to discussing the three resolutions together; he would prefer to have them taken up one by one; that he was overruled, and the discussion proceeded.

W. L. Garrison remarked, that American Christians were hypocritical as his politics. The anti-slavery movement was, strictly speaking, a religious enterprise. While our politics were worse than salt, which had no use for us—not fit to be trodden under foot; our Christianity was no better than salt, which had no use for us. He said, that he would not be a hypocrite, whether we shall abandon the declaration of independence—the Christianity of the Son of God, or compact with the slaveholders, constitutions, and unions, which prostrate them in the dust. To the question, "What has the North to do with slavery?" he referred them to the Latimer case, in sight of Russell Hall and Bunker Hill. He said, that he would not be a hypocrite, whether we shall abandon the declaration of independence—the Christianity of the Son of God, or compact with the slaveholders, constitutions, and unions, which prostrate them in the dust. To the question, "What has the North to do with slavery?" he referred them to the Latimer case, in sight of Russell Hall and Bunker Hill. He said, that he would not be a hypocrite, whether we shall abandon the declaration of independence—the Christianity of the Son of God, or compact with the slaveholders, constitutions, and unions, which prostrate them in the dust.

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then transformed to men, with feelings, and aspirations, worthy a Patrick Henry.

He commented at some length, upon a law of the slaveholders, purporting to afford protection to the slave, by a law which exonerated the master, if he "killed" should unfortunately "die under moderate correction"!!

How are we of the North subjugated by this slave power? Why, by the same process of *overseerism*. Our representatives from the North, on arriving at our congressional hall, find themselves legislating in the midst of an unassailable handful of slaveholders, so early as the morning to do the work of assassination.

It was a masterly stroke of policy to surround the capital of the nation with slavery and its institutions! Would freedom of the North thus bow down to slavery and to its hiding, were our national legislative hall a free State? No, no.

It was the very heart of the duelling spirit which we breathe—the spirit the North would not countenance—consequently, our representatives from the North were huddled and insulted daily upon the floor of Congress.

The concert of action by the slave power, party spirit, aid, aside, never for a moment endangering the slave interest. The uniform election of a slaveholding speaker, and the constant practice of the honorable members of the House, in the order of the day at Washington, made the frequent changes in northern representatives facilitates the operation. The changes often arise, undoubtedly, from an unwillingness on the part of the men of free spirit, to be browbeaten and insulted continually by the watch-dogs of slavery; for none but such persons are fit to be found in the honorable body. The members are continued in our national hall. They must be the best resolute spirit; then she delights to behold them.

The overseerism stops not in politics, but is practiced in the religious denominations; witness the case of Eliza Catoena, at the triennial convention, and in other bodies, where we are told to her face, that the only way to save the slaveholders themselves are under this same subjugation; as proved by letters from the South to others, begging them not to send their papers to them, as it would endanger their lives. The burning, also, of the mail at Charleston, South Carolina, is evidence of this.

It is a fitting time to her face, to the members of the North, for infidelity, or atheism, but not for freedom. God may be denied; His Son rejected with impunity; but slavery must not be assailed, unless at the expense of property, liberty, and life.

He then referred to the prospects of the anti-slavery cause, as we were discussing the Harrisburg convention of 1840, &c., &c.; and closed with an appeal to the audience.

(*Liberty Song.*)

Jacob Ferris observed that American slavery was not interesting all classes of our citizens. And why should it? Are not rights unchangeable? Are not the interests of the laboring men the same at the South, as at the North? Is not the progress of slavery, from six to thirty to thirteen States, to the encroachments of slavery, relation to colored seamen, in violation of the rights of American citizens, in impious defiance of the Constitution.

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S. S. Foster observed that he had before referred to his indictment in the city of Boston; there had been desire expressed that the details might be laid before that meeting. He then gave a brief recital of his arrest, of the finding of the bill, &c., &c.; showing most conclusively that slavery, not liberty, found its warm supporters on the bench, in the grand inquest, and the retainers.

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stream of air—all was hushed—no voice answered to his—he burst into tears: and as he sunk to the

the him which have driven the blood; she was
and the moment she saw our child, the whole of
children live for her. Upon this, one of the thieves
said, "I have seen her before, and I know her
on sight. He was fully committed to trial,"—*Stevens*
and *Mary*.

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sociation, it will be conducted by Executive Committee.
of the Association, as expressed in the following motto:
WE HOLD THAT THE COMMON SENSE OF THE CREA-
TION OF CIVILIZED PEOPLE, AND THE JUSTICE OF THE
THE PRINCIPLES OF FREE TRADE. It is considered
believed that just as soon as the people of the free
world, by buying the produce of the slave States,
the slave States, slaveholders will begin to pay wages,
and the slave States will be free. The Association
are invited to take an interest in this cause, and sub-
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